/152 cont./

782 783 825 [776] [t'ien wang-mang]. The kuei sacrificed to are [kueiy mangl jeng liangl] and [kueiy mangl jeng qiaol]. The time is in broad daylight and the place is anywhere in the main house; it is only necessary to face out the door. A table is used on which are placed five bowls each of wine and meat, placed in two rows. The beeswax is not used. The sorcerer-priest holds the chiao in his right hand and utters words of an incantation, which say in general:

> "The reason for sacrificing to the kuei is because a cat died in the house. Since the cat died in the house, the host dares not sit down in this house to eat food for fear that he may get sick after eating; he dares not live in this house for fear that he will not prosper. Therefore, I request the kuei to come to drive the dead cat away."

[787] After the incantation he divines with the chiao. The yin chiao or the sheng chiao indicates that the kuei of the cat has already gone; if he gets the yang chiao, then the kuei still remains in house. Then the incantation has to be started all over again until the divination shows that the cat kuei is gone, whereupon the paper money may be burned to send off the kuei.

(11) Drinking Blood

782 627 [578] When two Miao become involved in a dispute about some matter or wrangle about property, and who is right and who is wrong is not clear, or if a man meets a false accusation in which he cannot clear himself, then they resort to drinking blood and taking an oath, which in the Miao language is called [pib tel nieny]. For minor matters it is done at the village shrine [778] for the local divinity of the soil but for important matters it is [776] necessary to go to the T'ien Wang ["Heavenly King temple"](1) to drink blood.

1. See "Sacrifice to T'ien Wang."

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782 wine bowl, water bowl, and other things have to be thoroughly washed before they can be taken into the house.

(13) The White Tiger

[755] The reason, the place, the ritual, and the arrangements are the same as those for the "Five Kuei," except no eggs are used for sacrifice.

(14) Expelling Evil Influences

[755] The reason, the place, the ritual, and the arrangements are the same as those for the "White Tiger."

(15) Expelling the Kuei of Quarrels

[755] [578] [774] In the event of sickness or of encountering a kuei's mischief, or a quarrel with someone, a sorcerer-priest is asked to come to the house to expel the kuei of quarrels. If one inadvertently walks into a house where this performance is going on, as soon as he becomes aware of this, he also has to hold a performance to expel the kuei of quarrels. When a Chinese runs into this situation, he does not have to avoid it. Therefore, [191] when a Miao happens to go to the house of someone whom he does not know well, he must first ask before entering: "Is it [572] [609] all right to come in?" He must wait for the reply, "It is all right to come in," before he enters. This is not so much to get permission from the master of the house, as that he is afraid of running into an untoward situation whereby he will have to spend money for the kuei, and so he is doubly careful.

For the ritual for expelling the kuei of quarrels, they spread out rice straw under the eaves outside the house during the daytime. On the straw are set up five cups of wine, five piles of mi-pa, with the middle pile having three sticks of

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*782 incense stuck in. Fifteen paper flags of three different kinds are placed in five groups, with one from each kind. The ritual is divided into three parts. In the first part the sorcerer-priest, wearing ordinary clothes and holding the chiao-tzu in his right hand and the ritual knife in his left, utters the incantation to in-
*[787] voke the shen and divines with the chiao-tzu. He pours the wine and asks the shen to accept the sacrificial things, and states the reason for the occasion. /173/ Then the sorcerer-priest rests awhile. The host cooks beef, cuts it into small pieces, and distributes them in five piles on the straw. There is also a bowl of salted pepper soup.

During the second part of the ritual the sorcerer-priest stands where he was before and utters an incantation, asking the shen to eat the meat and mi-pa. After the incantation the sorcerer-priest and his helper eat the sacrificial meat offered to the shen, but this time the host may not eat. If the sorcerer-priest and the helper cannot consume all of the five piles of beef, what is left will be left where it is. Now the sorcerer-priest takes a rest, and the host may then eat the left-over meat. After eating, he puts out five bowls of cooked rice, into each of which are stuck a pair of chopsticks, and five more piles of beef.

During the third part of the ritual the sorcerer-priest utters a prayer, asking for the protection of the shen, saying: "Now that the shen has partaken of the wine and meat, he naturally will respond to the request of the host." After the prayer is over, the host's friends and relatives in the village are invited to come to the home, and they remain until the sorcerer-priest burns paper to send the shen away. If any of the friends or relatives know of
●[578] the event but do not come, then later they cannot go to visit the house, for fear that the kuei of quarrels will follow them. If one member of a family goes, the rest of the family will be safe from this kuei.

[821] [776] [755] (16) The Wind Kuei

If a Miao has suffered a long illness without getting better, it is necessary to sacrifice to the wind kuei. This sacrifice takes

AKha A04
Miao AE5

M 883 /73 cont./ consider which partner they could marry, and, in short, no longer live only in the present. They are entirely satisfied with the way of life prescribed by the sib laws. There are M [578] never any disputes between the generations. On the contrary, the young people treat the older ones with veneration and respect, and it never occurs to them to criticize existing institutions.

M 869 Similarly, their attitude toward religious matters does not change. Since early childhood these matters have played 755 a major role in their lives (see the chapter, "Religion and 771 Magic," the section on "Cult and Taboo"). They have re- [883] peatedly seen the shaman drive away evil spirits and believe that in doing so he has freed other children, and perhaps themselves, of these spirits and therefore of sicknesses (see the chapter, "Medicine"). Moreover, they have heard that in case of the death of a child, the shaman was weaker than the evil spirits. They do not doubt for a moment the existence of such spirits, whose activity and effect have been so strikingly and obviously demonstrated, for the death of a child always makes a lasting impression upon his playmates.

A 881 /74/ Things are somewhat different among the Akha. Probably as a result of premature sexual intercourse (see the [896] section, "Sexual Development," in this chapter), the actual beginning of puberty brings with it only slight psychological changes.

A 881 883 The pubescent Akha give no thought to the past or the future. They do not criticize, but rather are completely satisfied with the way the adults regulate life. Similarly there is no criticism among them concerning the traditions and even less about religious matters, which in general do not play A [776] [781] nearly as decisive a role as among the Meau. An exaggerated fear of the spirits is as unknown to the adolescents as to the adults. There is no period of passivity or of intense activity, no withdrawal or shame on the part of girls menstruating for the first time. The pubescent Akha for the most part have long been informed, and they therefore expect the advent of puberty with all the accompanying circumstances. There is no daydreaming or introspection among them. With the increase

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586 769 extremely rare and usually the parents straighten out the matter. If there is a divorce nevertheless, the ancestors are not informed and no sacrifice is offered, lest the ancestors' attention be drawn to the unpleasant fact.

586 837 Among the Meau a husband has no divorce-right. This is only logical since it is possible for him to marry another girl at any time. The wife, on the other hand, can get a divorce, though this is somewhat difficult. To begin with, the only grounds for divorce for her is her own marital infidelity and her flight with the seducer. First of all, therefore, she has [558] to find a man who is willing to shoulder the unpleasant aspects of adultery and the ensuing loss of his prestige.

[484] If the adulteress refuses to return to her husband, the adulterer and seducer, or his family, must repay the bride price to the deceived husband. If he is not able to do this at once, he must pay it in installments, /113/ and this may [851] sometimes take a long time. All of the woman's children who were born before the complete recovery of the bride price belong to the former husband. The future children belong to the new husband only after the final payment of the bride price.

Moreover, the adulterer sought must be able to take upon [614] himself the enmity of the family of the husband, which is no [578] easy matter if this is a powerful sib. It is precisely in such [595] sibs, however, that unhappy wives are the most common. The husband is often old, has several wives, and is able to buy his new wife by reason of his money. She, in turn, had looked forward to a different life and instead is treated badly by the wives superior to her, but especially by her mother-in-law, whereas the husband pays no attention to her.

Since the regulations mean a heavy burden for the new husband, it is not easy for a wife eager for a divorce to obtain her freedom.

586 648 587 [583] If the wife of a Meau sees absolutely no way out and yet wishes to leave her husband, she turns to a Chinese trader (see the chapter, "Trade"). They travel around a great deal and know all the Meau villages and the conditions prevailing among